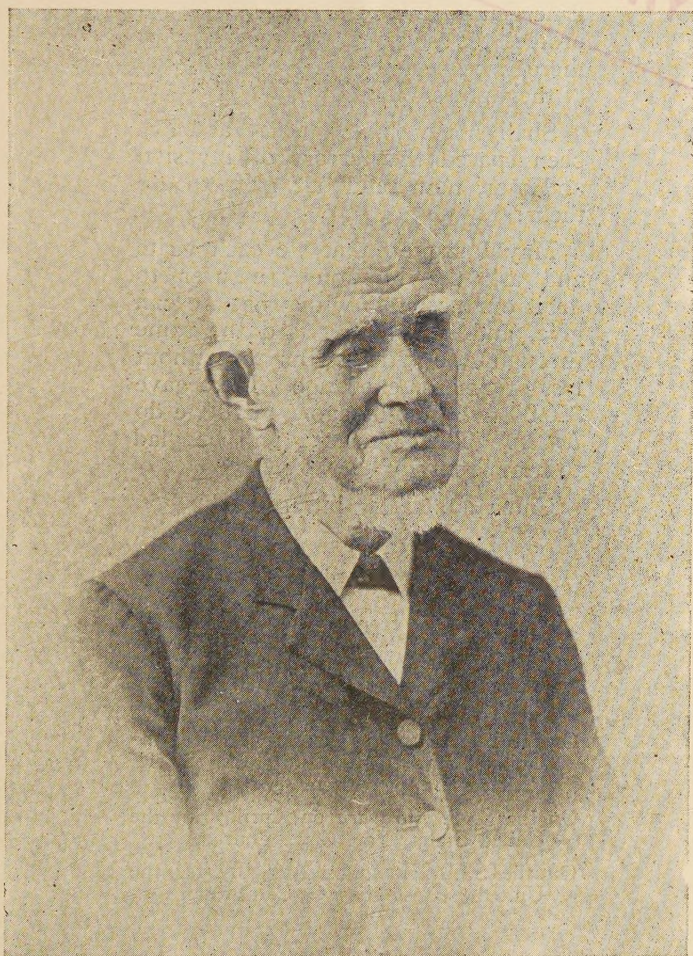


THE BURMA NEWS



REV. D. L. BRAYTON

MAY, 1938

S. O. S.

Doubtless all of you have received, as we have, letters stating China's need, and the effort to raise an Emergency Fund of \$60,000.00 to protect the lives of our missionaries there, who feel that they should stay at their posts.

Shall not we, who thus far have been spared the terrors of invasion and war, now send our gifts to aid them?

May I suggest that we each write and ask the Mission Treasurer to debit our accounts with what we can give, and he will forward the same through the Home Board without loss of time or exchange. India gave \$50.00 two months ago. Shall we do *better*? The Treasurer will be glad to hear from you.

China is "eating bitterness."

A. J. Weeks.



Sailed

On the S. S. *Ellenga* on March 29 for the United States *via* Calcutta, Miss H. F. Shank.

On the S. S. *Karagola* on March 31 for the United States, Mr. and Mrs. S. H. Rickard and 4 children.

On the S. S. *Karapara* on April 7 for the United States, Rev. C. L. Conrad.

On the S. S. *Kuala* on April 14 for the United States, Miss C. C. Carman.

THE BURMA NEWS

H. W. SMITH, *Editor.*

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Vol. LI

Rangoon, Burma, May, 1938

No. 5

Brayton Centennial Jubilee

Held at Tseekyaw village, Paan Township, Moulmein.

The Big Thing of April was the meeting of the Pwo Karens at Seetaw to celebrate the centennial of the coming of Dr. D. L. Brayton, who worked with the Pwos for sixty-two years. I think that is the record of long service in Burma for any missionary.

Some ten years ago, folks said: "You have done your bit, now why not stay home and enjoy yourselves?" What could one say to that? It might sound priggish to say: "The love of Christ constraineth us," but that is about it. Then there are friends here who need us much. Brayton is one of those who stayed long here, and fit himself into Pwo Karen life. There were things of interest in the meetings. It appeared that of the Pwos who have risen to prominence in Burma's political life, nearly everyone is a Christian. The man who has been the leader of the Pwo Karen Association, working with Mr. Conard, U Ba Kin, is now senator in the Burma Congress. He is quite evangelistic. He was the Chairman of some of the sessions, and gave a good address.

Mr. Fletcher of Maubin was over, and we two men had the old chapel for our "house." We spread ourselves out, and had a good time, as neither of us had any responsibility for the meetings.

Not only was Dr. Brayton honored, but a survey of the Pwo Karens of the whole country was made, and presented to the meeting. An address urged all to take seriously the conversion of the whole tribe. The hope of the Pwos, as of the world, is in Jesus Christ. Let America get a better grip on Him, lest she lose her only hope of true joy.

You would maybe not be so stirred as I was, to see those 2334 people meeting for a common good, but you would have been on Saturday night, to have seen the thirty-two young men trained in a folk dance. The wierd sound of the Karen drums, the fifes, the Burmese drums, and the rhythm of the dancing was just the focus of the big ring of folks seated round on the dry grass. I had a seat with several of the big fish in the front row. Could see them fine. All round the first three rows, people were standing, and all intent on the dance.

In parts, it was graceful, again fierce and threatening. It went over the gamut of feeling, and ended with a shout of triumph.

We came back to the mandat, and were surprised to see that some 500 were still listening. It was ten. We made off to our room. All night sounds kept coming into our ears. About four o'clock some boys began to

"sing" and beat a board for a drum. We yelled at them, and it stopped for a little, then some others woke and went at it.

Midnight Sunday night. Twenty sampans, with their mat covers, their long oars sticking out at the sides, their long noses turned up, lights along the shore of the creek, high tide, flickers of candles on the boats, and more lights and flashes along the line of boats. It was a scene to grip your heart. All along the shore, for forty rods the crowd was waving us off, and singing songs, hymns, or choruses. Sometimes a group would have its own song. Sometimes from boat and shore the hundred in the boats and the other hundreds on the shore would be singing together. Our boat was the last to go, though we were the first to get in. An orphan boy came back with me (from Maubin) Mr. Fletcher had brought him. He is in the Orphanage. Fletcher came to see us off, and we had prayer on the boat, and especially that the lad might keep true, and do right.

A. J. Weeks.



On April 9th representative Pwo Karens gathered from all over Burma. It was the occasion of the one hundredth anniversary of the arrival of D. L. Brayton, first man designated to work among Pwo Karens. Last year Miss Eleanor Macomber's arrival and untimely death were commemorated at Dongyan about 7 miles from Tseekyaw. Plans had been underway for over a year and Sra Tun Baw, pastor of the village had invited a host of non-Christians as well as friends from Bassein, Maubin, Tavoy, Mergui and isolated representatives from other centres. Dr. Po Ti Lone of Toungoo assisted in arrangements. He brought a real Karen drum with players trained to play it. Many have seen these beautiful instruments but I venture to

say few ever hear the music or see the rhythmic sword dance and other drills that concern these drums.

More than 2000 non-Christians listened to the program from beginning to end. Seldom was there less than half that number about. A flute band from Thayagon, Wakema Township, Bassein Division, was a great attraction. The fifteen boys played beautifully on home-made bamboo flutes. Villagers cut and cure, and then shape as to length and position of stops which they burn in the bamboo with a hot iron. Every year Bassein Pwo Association holds a competition in concert playing. It is probable that such bands will be introduced into Moulmein before long. Maubin A. V. School Brass Band added zest to the concerts and helped to keep the crowd about. A unique feature was the presence throughout of a leading Pwo Kare, Phongyi (Buddhist monk). Speaking in favour of rural betterment, literacy in the mother-tongue and individual initiative, he urged the people not to 'just come and eat' but to stay and listen and to remember what they heard. While as yet definitely Buddhist he paid tribute to Dr. Brayton for the large part he had had in preserving the Karen language in writing.

Senator Shwe Ba, and Mahn Ba Kaing of Bassein North, not only urged the people to work for the common good but in no uncertain terms preached strong gospel sermons on Sunday. Other speakers dwelt upon the sterling character of "Pu' Brate" (Grandfather Brayton) using the theme text, "Bless the Lord, O, My soul and forget not all his benefits." The writer enjoyed the hospitality of Rev. Weeks and had the rare privilege of tracing the work of Brayton in a map study on Sunday afternoon. It was evident that Brayton looked upon Burma as a unit and thought and prayed for the winning of the whole country to

rist. Sunday was a full day with service from dawn till dark. It was marvelous to see the crowd remain hour after hour. Late Sunday night we bade farewell to the people. Rev. Weeks took sampan for Moulmein 7 hours away, and we an hour later led 18 sampans for the 5 hour trip to Martaban where we caught the train for Rangoon. Strenuous days, but oh, so worthwhile by virtue of the new vision gained and given.

E. T. Fletcher.



Judson College Notes

March has been a month of many changes in the college. It always comes in like a lion, with examinations. It has gone out like a strong job tide this year, with retirements and furloughs. But, fortunately, an incoming current has already set in. Dr. and Mrs. St. John retire this year from active service in the college. Since coming to Burma in 1930, Dr. St. John has given himself to educational missionary service and has been identified with practically the whole development of the college from its affiliation for the B. A. degree under Calcutta University to its present status. Since 1920 when the University of Rangoon was instituted with Judson as one of its original constituent colleges he has taken an active part in University as well as college affairs. His last principalship covered the period from 1925 to 1933. During this time the new university building programme was being carried out. Since 1930 he has been University Professor of Philosophy. And, during several periods he has been pastor of the College Church. A full life of service. Those who have known Mrs. St. John's work as Neighborhood Visitor in the nearby village and of her devoted life of good works will realize something of the great part she has taken in all the missionary

interests associated with the college. We shall miss them greatly as they give up work in the college, not for retirement from work, but to take up a year's work in the pastorate of the Maymyo Church.

Dr. O. N. Hillman, whose post-graduate work in Philosophy was done in Brown University, has been appointed lecturer in Philosophy, and is expected to arrive in Burma about the end of May. His appointment is to the place in the missionary quota of the staff made vacant by Dr. St. John's retirement.

At the close of the year Dr. and Mrs. Cady retired from the college after a short term appointment during which they became so much part of our college family, and such a helpful part of it, that we were hoping they might stay with us as permanent members.

It has been our good fortune that the Board was able to appoint Mr. L. B. Allen to take over Dr. Cady's work before he left, and we were glad to welcome Mr. and Mrs. Allen with Winnie and Kathy early in March.

Mr. D. O. Smith left on furlough with the Cadys, to join Mrs. Smith and the children who had sailed in December.

The Rickards left on the last day of March for a year's furlough. During Mr. Rickard's absence Mr. Johnson Kangyi is officiating as Head of the English Department.

Dr. Hla Bu has been appointed Vice-principal, the office falling vacant with Mr. Rickard's furlough.

College Scholarships.

As High School Final results are published will those connected with the mission's high schools and stations please try to encourage the most promising high school graduates to come to college, and get local associations, churches, or groups of friends interested in higher education to provide for their financial needs? The college offers three scholarships

for graduates from mission high schools but its aid funds are not sufficient to provide for anything like all the applicants. It will be a real service to the college and to the young people whose future will mean so much, one way or the other, to the Churches, if local scholarships can be provided to enable the young people of special ability to come to the college.

G. S. Jury.



Hlawga Rural Reconstruction

"Hurry, hurry, *p-l-e-a-s-e* — hurry — if you don't hurry we'll miss our train!"

"Who has the medical kit — is the castor oil here—where's the sewing?"

"Do you have the notebooks? All right then — *please* hurry!"

Every girl at Judson College knows the meaning of these frantic shoutings each Saturday noon — they are the girls leaving for rural reconstruction work in Hlawga village.

Off they start with bags over their shoulders, suitcases, and umbrellas. Thanks to the Eastern custom the bus waits for them and the railroad station is reached just in time to buy the third class tickets, meet the Judson boys, and board the one o'clock train.

As usual the compartment is crowded, but the boys clear enough space for the girls to sit down. The beggars start their loud singing and reciting of Buddhist prayers, the medicine man hands each one a piece of saturated cloth to hold under his nose as a prevention against train sickness, and the passengers ask each other their family history. Oblivious of all this the college girls are going over the plans made in the weekly preparatory meeting, practising the new songs, seeing if all the handwork material is there, reviewing their knowledge of First Aid, and in other

words — using the forty minutes on the train as the final *preparatory* meeting.

Here they are at the village. Some of the children have come to the station and rush to carry the suitcases and bags and escort the girls to Daw Zi's house where the rest of the children are waiting. It is a typical Burmese village: one main road through the center, small bazaar place, ox carts, goats, cows, many bamboo huts built close to each other, and the paddy (rice) fields on all sides.

Daw Zi's house is packed and running over with children. The girls sit on mats on the floor, the boys on the porch, and the children with babies on their hips, stand outside watching it all. Immediately the college girls divide the group into separate clubs and begin the program. There are the younger girls' club, the older girls' club (Bluebird Troop), the boys' club, and the debating society for teen age girls. A typical program is as follows:—

1. Handwork.
2. Health inspection.
3. Health story and dramatization.
4. Songs.
5. English lesson.
6. Hero story.
7. Games.

The debating society chooses its topic pertaining to village life and then in regulation form with a chairman and judges, holds its debate. For the last two months in the year, these girls were trained to carry on the club work and rural reconstruction program during the college vacation period.

Soon everyone is busy, and as the singing begins, the older villagers come to see what is happening. They thoroughly enjoy watching the children and the number becomes so large that all move out to the road where the games are played. Four-thirty arrives all too soon (for the children) and the cleaning up takes place. Now the college girls become

doctors and each child puts back his head to receive the argyrol eye drops and then any other medicine he needs for itch, ringworm, sores, etc. The older people who need attention have congregated too, and they are taken care of as far as possible. One college girl asks the questions, all the girls decide on the treatment, another girl does the applying, while the last girl keeps a record of the patients and their treatment and collects the money. All medicine that is taken away to be used later is supposed to be paid for in order that it may seem of value to the owner and not thrown away. The medical work is also an object lesson in cleanliness as the girls take particular pains in washing their hands and the treated places of the patients. After all are taken care of and the club children sent home, the college girls drink tea or sipping sweet coffee which is graciously prepared by Daw Zi, and talk with the older women who are the patronesses of the clubs.

The last hour at the village is spent in visiting those who are too sick to come for medicine and in distributing more medicine at the Karen village. At six-thirty the girls climb on the crowded train and return to Judson College with no appearance of "hurry" in their tired steps. As one girl said, "Whenever anyone mentions that she can't sleep at night, I suggest an afternoon in rural reconstruction work as I'm so tired when I return that I go right to bed and never wake up till morning."

Not always did the work run as smoothly as the above description might imply. There were the beginnings when less than fifteen children were present and the older women continually asked: "What is it all about? Why do you take an interest in us? What good will it do?, etc. After prejudices were overcome there were the initial organizations until gradually the interest grew and likewise the attendance.

The last meeting was more than a reward for the year's work. It was a Health Show—Sports' Meet—Debate and Exhibition. More than one hundred and fifty babies and children were in the health show; the races and contests for all ages aroused as much enthusiasm as any football game; the only difficulty with the debate was keeping the people in the crowded school house from arguing with the speakers, while the climax was the program given by the club children demonstrating what they had learned. Thus the year ended triumphantly regardless of the fact that it was a Buddhist holiday and there was a competing festival.

Rural reconstruction work not only benefits the villager by teaching the fundamental health and sanitation rules, fostering a spirit of helping others, instilling high ideals, and teaching co-operation; but it benefits the college girls by the developing of leadership abilities and affording a project for the combined efforts of Christian, Buddhist, and Hindu girls. Many girls who were so shy and timid on the college compound that they would never speak in public, let alone take the initiative in any work, developed into splendid leaders in the rural reconstruction projects. On a Christian College compound there are few opportunities for non-Christians to participate in the activities, but rural reconstruction afforded girls of all races and religions an equal place of service. It also taught the Buddhist girls the principle of helping others which is a foreign idea in their religion. As one girl wrote in her weekly report, "I did not know what to expect on my first trip to Hlawga, but I enjoyed every minute and realize now how much fun can be had in helping others. After seeing the many needs of the villagers, I hope to continue the work in my home district during my holidays."

This year's work is a mere introduction to real rural reconstruction.

It dealt with surface needs while the root or deep underlying needs have not been met. It is a beginning though, and has taught twenty-seven different Judson girls to follow Jesus who "went about doing good."



Service of Retired Workers

The years have kept up their adding process until the calendar in our house announces that my wife and I are entitled to lighten our harness and deliver up our strenuous tasks to fresher minds and muscles. To us Judson College has long been the centre of the earth. It can hardly be otherwise in the remainder of our missionary experience.

The Staff of the College has changed many times since the earlier years of our membership in it, but many of the students of those days are still within our reach. When a company of these "Old Students" recently gathered to cheer and warm our hearts as our official relation was reaching its termination we realized how thoroughly intertwined our interests and affections are with these former associates that we now meet only upon occasion.

Then came the Staff and Students of the present, in close connection with whom we have spent the recent years. The generous expressions of all these set our hearts throbbing and we felt our cup of gratitude was filled to the brim. We understood as we had not before how enriched our lives had been by the close fellowships of the years gone by.

Further, the kindly words of the University authorities, as we turned this corner in life's journey, were fully appreciated.

As the college term closed and we gave over Roblee House to Dr. and Mrs. Hobart a new direction opened before us. Maymyo, long the location

Grigg, has needs which should be supplied. The welcome we have received is greatly appreciated and we are initiated into the year of service here, which from its conditions must be the service of retired workers.

The St. Johns.



Rev. John E. Case

Brayton Case's tribute to his father in the April NEWS has brought to mind a galaxy of happy memories connected with my girlhood which, it is suggested, I should share with others through the NEWS.

John E. Case was an intimate friend in my parent's home in Toun-goo in the bachelor days of his missionary life. It was perhaps his influence on the life of my brother Bert, then a lad of twelve, that led him to ask for baptism by immersion, and that further influenced my parents, who were Congregationalists at that time. It was John Case who baptized all three together in the Sit-tang river near our home and who afterwards formed a little English Church of which they became members.

We were then living near the Paku Mission compound but moved up nearer the town January, 1886, and from that time till his marriage late in the year, Mr. Case boarded in our family. He also conducted throughout the year what he called a "Young Ladies Seminary" when he gave three hours, 11 a.m. to 2 p.m., to teaching Nellie and Ruth Bunker and me. We had a schoolroom in the Shan mission house fitted up correctly with desks and had regular classroom work which was of great value to three girls just below the teen age who had not the opportunity of going home. I can never forget his kindness.

Elizabeth M. Heptonstall.

SUMPRABUM

Dedication, Ordination and Weddings

For the last few years we have heard of Sumprabum but hardly ever expected to see the place. But on the morning of April 14, a company of us piled into two motor cars at the mission house at Myitkyina to try to make the 135 miles of hilly roads to this very place. The party consisted of our hosts, the Dudrows, Miss Crain, Dr. Josif, Mr. Bill Hackett, and the Marshalls.

The cars were none too good to look at but developed at times considerable pep, at other times considerable ability to hold us up long the way. Finally on the evening of the second day, by the light of torch, for one car had only one eye and that was bad, we limped into Sumprabum and found a most cordial welcome from Mrs. Leyden the wife of the political officer. Even though it was nearly midnight we did full justice to her hearty dinner.

It was hard for us to imagine what Mr. Dudrow told us, that five years ago this settlement was the most depressing in his field, the people seemed wilder and more depraved than those of any other section. Now as we looked at the fine chapel built by Sara Robbin and his school boys, out of reinforced concrete and wooden frames, a building that would hold 100 to 600 people, with its fine finish, well and surrounding garden, we could not but say that a miracle was being performed before our eyes.

Besides this there are several buildings for the school, the dormitories for boys and girls, weaving sheds, work room, eating house, etc., all set around the top of a hill, the peak of which has been levelled off to make a fine playing field.

Sunday was the day of Dedication. It was Easter Sunday too. There were about 700 people present. They gathered on the playing field and to the music of tom-toms, gongs and

drum marched around, fired off guns and with songs and dancing, as David danced before the Lord, marched to the building, the bell of which was ringing for the first time. It was a joy to have a part in this glorious dedication. The crowd, a small part of which only was Christian, listened and looked on with almost breathless interest. No one could see this crowd without being filled with hope.

Monday was a day of ordination and weddings. A fine young man who showed a vital Christian experience, who had brought a company of people some 80 to 100 miles from Fort Hertz, was examined and then the council laid hands of ordination upon him to carry the message of freedom and life to the peoples of his hills.

Then in the afternoon, extra flowers, enormous tree ferns and plants decorated the chapel and three brides, daughters of Sara Robbin, marched into the building. They were a gorgeous lot with their bright Bhamo Kachin costumes. Again there was great rejoicing. After the ceremonies had been performed by Mr. Dudrow, the crowd assembled on the football field and tea was served in European style for some, in Kachin style for the most. The latter consisted of tea served in small bamboo instead of China teacups. Then the young people led by the "band" (one of the bridegrooms officiating at the long drum) led the whole party in Kachin dancing. It will takes pages to tell all about this. But surely it was a grand occasion and we would not have missed it for anything.

Two people who were at the meetings stand out in my mind. One was a young man who walked 185 miles from way north of Ft. Hertz, to come to this dedication. He was not a Christian but wanted to see a Christian gathering. When we asked him what impressed him most, he said that

it was the fact that such a large crowd of people could be together for so long a time without drinking, quarrelling or fighting. He had never seen anything like it before. The other was one of the most influential chiefs of the famous "Triangle," a territory, only recently most dangerous for anyone to enter. This man because of his power had been decorated by the Government. Now

he came and stayed through the meetings and it was told that he has put all his children in the Christian school and himself goes and sits down with the littlest of them who are just learning to read and write and sing. He is now a chief no longer to be feared but one who is co-operating to make the Triangle a good place in which to live.

H. I. Marshall.



Myitkyina and Sumprabum

At last Myitkyina! Aside from the two stations in the Chin Hills it had been my privilege to visit all our Burma stations except Myitkyina. I have just had that privilege also, and to that has been added a visit to our newest mission station at Sumprabum, 135 miles to the north, where the work was opened five years ago on the initiative of the Kachin Christians themselves, under one of their own leaders, and is being carried on by these people with vigor and enthusiasm.

The special occasion for the trip was to help Mr. Dudrow in a Teachers' Vacation Course which extended over a period of about three weeks and in which specialists took part with lectures and demonstrations for varying periods. Educational and health officers from Government departments gave their help freely, in addition to our own people; Sayama Daw Saw Myaing of the Burmese Women's Bible School gave a course on religious instruction, Saya Chit Sein of Cushing instructed the teachers in handwork, including simple book-binding, and the undersigned gave a series of talks, with discussions, on aims and objects of village education and methods of teaching best calculated to achieve these aims. Other courses included methods of teaching, health education, as well as recreation and physical education. The whole course was brought to a

close with a special programme on the evening of the 22nd, when in the presence of the "elite" of the station a demonstration of physical drill and games, as well as native folk-dances, was staged on the school football ground. This demonstration, as also the handwork that had been done by the teachers and displayed on this occasion, showed real achievement for the short time of the course, quite beyond our expectations.

Although this Vacation Course was planned primarily for the teachers of the Christian Kachin Schools of the Myitkyina and Sumprabum districts, other schools including Burmese schools were invited to send their teachers. This was an excellent idea and the response was good and appreciative; the spirit of co-operation on the part of all was admirable. How little help and inspiration most of our teachers in Burma receive in their professional work; especially our village teachers! If a similar course could be held from time to time in everyone of our stations for the village teachers of the station's area untold good would result for the improvement of the village schools. Such a plan is quite reasonable and possible.

The trip to Sumprabum was literally filled with thrill and expectation for every turn of that tortuous road of 135 miles! There were few stretches along that road that went

straight for as much as one or two furlongs. And though usually "all we could see on the other side of the hill was the other side of the hill" there was not a dull moment all the way! At first merely a path trodden by the sturdy Kachins during the course of many centuries, later improved to a track for ponies and mules that carried the traders and government officials and their belongings on their errands, the road has achieved the distinction of serving carts drawn by sturdy and patient bullocks. As yet it has scarcely any claim to be called a motor road, but the ubiquitous motor car noses its way to most inaccessible places, and during the past two or three years it has been used to some extent by Government officials for travel by motor car. The poor surface and its extreme narrowness, with precipices dropping to bottoms fifty or five hundred feet below makes driving cautious and hazardous, especially around the many sharp curves where one may come head on with a bullock cart with no room to turn out of the way! But what wonderful vistas above and below the road! Tier upon tier of mountains, with peaks piling up to 2,000 feet elevation on the distant horizon. From time to time the panorama includes a little village perched up on the top of the mountain, with a clearing nearby where the smoke from the burned-down trees still smolders and where next year'saddy crop will be planted. Two or three times wild animals, including marking deer, scampered across the road or up the hillside. We were assured that the region abounded in wild elephants and tigers, but we did not come face to face with these. A broken wheel on the way up and a broken spring on the way back were among the experiences not bargained for, as was the necessity of Mr. Dudlow and "Bill" Hackett lying down at either front fender of one of the cars and holding an electric torch for

two or three hours to light the way into Sumprabum where we arrived about 10 o'clock at night! The broken wheel made it necessary for the second car to return the fifty-five miles to Myitkyina with the drivers for a new part, while the party enjoyed the forced leisure in the lovely spot at Tiangzup, on the western branch of the Irrawaddy. Up to this point we had been travelling almost all the way along the beautiful river, with the wooded heights of the "Triangle" just across the river. We wished many times we could cross over into the "Triangle." That wish was fulfilled at Tiangzup, where some of us crossed over in a dugout while "Bill" Hackett swam across; all of us then enjoyed a good swim in the farther side of the river and a leisurely time on the sandy beach.

Sumprabum was an "eye-opener" to us visitors. We did not expect to find as neat a little town as we did, with headquarters of the civil and military administrations of that area and a small bazaar and several shops. But the real surprise was the compound and buildings of the new Kachin mission station. The buildings are well laid out and substantially constructed of stone and wood, especially the new Church, which is in fact a combination of church and school. Though the seating capacity of the building is around 500 to 600 about 200 more can be crowded into it, as was evidenced many times during the two days of special meetings. The purpose of these meetings was two-fold, to dedicate the Church building and to hold the first meeting of the Sumprabum Kachin Association, hitherto part of the Myitkyina Association but now successfully launched on its own independent course. It held its first meeting Saturday evening.

Easter Sunday was a great day in the life of these people, as indeed it was for us visitors (the latter includ-

ed, besides Mr. and Mrs. Dudrow and little Donald, Dr. and Mrs. Marshall, Mr. W. D. Hackett, Miss Inez Crain, and the undersigned). All day long there were well-attended meetings, but the climax was the service of dedication in the forenoon. It started off with a joyous procession on the football field, headed by a Kachin "band," which finally wound its way down to the main entrance of the Church; the sound of the new church bell was all but drowned by the drums and cymbals of the "band" and the joyous shouts of the multitude in rhythmic outbursts from time to time. One came to understand much more vividly the account in the Old Testament of the festivities at the dedication of the temple in Jerusalem! Like those of old, these people literally danced and shouted and "made a joyful noise unto the Lord." The local church clerk handed the key to Mr. Dudrow with the request that he open the doors of the church, when the multitude streamed into it until it was filled to its utmost capacity. Dr. Marshall preached the dedicatory sermon and the local choir, as well as groups from other places, rendered special songs. The ability of the local group and the training it received in singing was one of the finest testimonies to the good work done here in this new center of Christian life and light; this was evident not only here but in all other services and in the final concert on Monday night.

A unique feature of the dedication service was the "roll of honour" which the "missionary" in charge, Sara Robbin, called. One after another, he asked the different little groups to stand, who had carried the stone for the church building, who had measured out in proportion the sand, gravel, and cement, who had mixed these dry, who had mixed them wet, who had carried the mixture to the masons, etc., etc. Some of these groups overlapped to some extent but

all had their specific work to do. Almost all of them were the pupils of the school, which has an enrolment of about 130! With the exception of little expert help (much of this, especially in carpentry, rendered by a deaf-mute young Burman lad) all the work on the building was done by the local people and most of this by the school pupils. Here indeed was an example of Christian co-operation and service, as well as of "meaningful education!"

Needless to say that Sara Robbin failed to include in that honour roll his own name, but that goes to the top of the list, together with that of his beloved wife whom death took away only a couple of months before this great day in their work. From all accounts she was a tower of strength to him in this enterprise. It was most fitting that on this dedication day a simple memorial service should be held at her grave, when several took part briefly in three or four languages represented. A retired Deputy Inspector of Schools and a zealous Christian layman, the Kachin people chose Sara Robbin as the leader to open up this joint-mission enterprise, supported by the Kachins of the different sections of the old field to carry the Gospel message to this new region that stretches north to the Tibetan border. He and his wife have merited and surpassed all the confidence placed in them and have laid sound and secure foundations for this new venture. Where three or four years ago there was a single Christian, to-day there are between 200 and 300 and large numbers waiting for the opportunity to enter the Christian fold. Christians and spirit-worshippers alike, the Kachins here realize the value of education and use the facilities of this new school. Many of the children have come from the "Triangle"—that until recently has stood for the equivalent of wild and untamed Kachin life—and from many more distant places; the school

thus a boarding school for both boys and girls.

Sunday ended with a Christian endeavour meeting at night, at which a number of the visitors helped with brief speeches.

Two important events stand out in the programme carried out on Monday. The first of these was the ordination of a young man whose field of service is about 80 miles to the north of Sumprabum — the northernmost Christian worker in the Burma Mission. His local church sent a request to the Association to consider and plan for his ordination. A representative council was formed, with indigenous leaders and visitors taking various parts in the service, and Sara Ramau Naw, veteran pastor of 'Mbaa in the Bhamo district, offering the benediction prayer.

The other outstanding event of the day was a triple marriage ceremony in the afternoon. The brides were the three daughters of Sara Robbin. One of the grooms is a teacher in the school, of which the bride herself is also a teacher. Another groom is the official interpreter at Sinlunkaba, and the groom of the youngest daughter is connected with the police department. The oldest of the three brides and her husband will continue to work in the school, where they have done very good work, so evident in much that we saw about the school, that the least in the musical training they have given not only to the school children but to the other young people of the community. The brides were attractively dressed in the Kachin costumes of the Bhamo district, originally the home of the family; these costumes are more picturesque than those of more northern districts. "manau," or indigenous folk-dance drum and cymbals, entertained the large gathering on the playing field. After all the people were served with tea and cake! A minority of the guests were served in the prosaic dishes known to the reader, but the

vast majority of Kachin people present were served their tea in bamboo "cups," made of the length between two joints of that most useful plant, and thus were about seven to ten inches long and about an inch and a half to two inches in diameter, (similar "dishes" were used to put the curry in at every meal for everyone of the 1300 to 1400 people fed twice a day in the improvised dining hall, while the rice was similarly wrapped up in plantain leaves for each individual). A big wedding cake, brought up all the way from Myitkyina by the interpreter-groom, the most sophisticated of the three, gave the festivity a familiar touch and to all the guests at least a bite. The three young couples started their life journey together amidst the best wishes and congratulations of many friends.

The festivities at Sumprabum were brought to a close by a very comprehensive concert Monday night. Besides the local choir's many selections — from which the brides and grooms did not excuse themselves — there were numbers by visiting groups, as well as special items by school children, violin solos by the eldest bride, and many solos by "Bill" Hackett! The only thing that surpassed Bill's readiness to sing was the audiences clamour for yet more singing and their willingness to prolong the programme indefinitely. This hunger for extemporaneousness was in fact evident throughout all the meetings of the two days, not only for songs from Bill but even for speeches from the other visitors!

If our welcome to Sumprabum was warm our departure on Tuesday morning was touching. After an excellent rice and curry breakfast in the hospitable home of Mrs. Leyden, wife of the Assistant Superintendent of this Government sub-division, we returned to the school to bid "good-bye" to our friends. The whole school had been lined up in double

row down the road, with others augmenting the ranks and with banners flying. As our cars drove slowly between the lines the people and children sang "God be With You Till We Meet Again." Our voices joined theirs and there was mutual waving of "good-bye" for sometime until one of the many turns in the road hid us from one another and we proceeded down the road towards Myitkyina. When later in the day we broke a spring on the Chevrolet it happened almost in front of a solitary house by the road. While our driver was looking about for some strong strips of cane or bamboo with which to lash a piece of wood over the broken spring, the Kachin owner of the house who was looking on suddenly ran into the house and returned with a large coil of wire and a pair of wire cutters! This was most unexpected good fortune, for it enabled us to mend the spring in such a way as to give us no further trouble the rest of the journey.

When we arrived in Myitkyina we had another wedding! To Lome whom I knew as a student in Cushing was married with another old Cushing boy as one of the best men. Nor were these four marriages the only ones that touched our experiences during these few days with romance. The Marshalls had spent their honeymoon in the "Lawrence Cottage" on the Myitkyina compound nearly thirty-five years ago; on this occasion they again occupied the same cottage. Bill Hackett and I shared the cottage with the Marshalls. Thirty-five years ago we might have been considered undesired intruders by the Marshalls but now we fully enjoyed mutual fellowship! The Dudrows did all they could to make our stay pleasant and profitable and it was a constant marvel how under all the circumstances of travel, etc. Mrs. Dudrow produced evidences of her high culinary ability (aided occasionally, I should add, by

Miss Crain). Indeed the only complaint (?) that any member of the party was heard to make was that we had no salad forks in our equipment! One member of the party had evidently decided to "slim" by dieting but her resolution seemed to have melted under the circumstances just described and she was heard to remark that the process would have to be postponed till after leaving Myitkyina.

The experiences of the few days in Myitkyina and Sumprabum impressed upon one the significant growth and progress of the Gospel among the Kachins. At least one Kachin Christian was present at the Sumprabum meetings who well remembers the time when there was not a single Kachin Christian in the land! Now there are several thousand Christians and their number is growing rapidly. The story was also told by a member of our party how some fifty years ago some missionaries travelled into the Kachin regions to befriend and help the people, only to be robbed by the latter during the night and even threatened with danger to their lives! Now security, hospitality and friendliness are found everywhere, even among the non-Christians, whose lives have been influenced by the Gospel in various ways. One of these ways is the work of the village schools. Many, if not most, of these schools are boarding schools to which children come from distant villages (and all villages in these mountains seem very distant from one another). One of the most important chiefs from the Triangle, not a Christian, was present at all the meetings at Sumprabum. Sometime ago he was awarded by Government the title of A. T. M. His children are in the school at Sumprabum and he himself, being illiterate, is attending the school near his home to learn to read and write, though he is a man well over fifty. Until about ten years ago the "Triangle" was unadministered territory where human slavery was still

entrenched practice and Government went in to suppress it. To-day the opportunities in that region call insistently to the Christian workers, and evangelists and teachers are regularly at work in sections of that area. A near-view of our work is often coloured by discouragement and disappointment; we need the bird's-eye view of the work that decades alone makes possible. When we look at the work among the Kachins in this way it is "marvelous what God hath wrought" and a great stimulant to our faith.

Geo. D. Josif.



Half a Century of Christianity

In the Padaung Country

Jubilee Year of the Village of

Daw-she-e

For about a year the Padaung myo-oke, Ko-Bi Htu-Ri, has been working up interest in this event, and when the time set for it came, April to 15 his efforts were rewarded. Other Fields were well represented, including Bassein with Sir San Po, Th'ra San Ba and a good band and choir, Henzada, Moulmein, Rangoon, Toungoo, Taunggyi, and others total of 108 outside delegates. The mission was well represented by Mr. and Mrs. H. W. Smith, Mr. and Mrs. Graham, Mr. Klein, Miss Ragon and myself. It was well planned and carried out and the official count showed that over 2000 attended. I had been asked to prepare a paper on the work of missionaries during that time and it has been suggested that readers of the NEWS may find it of some interest.

Dr. and Mrs. Bunker were the first. They came to Burma in 1866-7 under

appointment to assist Dr. and Mrs. Cross in work for the Hill Karens, but the vast area to be covered made it seem advisable to separate soon after, and Dr. and Mrs. Bunker established themselves on what is known as the Bwe Karen compound, from which centre the Padaung work was opened up in later years. Dr. Bunker was joined by Dr. and Mrs. Johnson in 1886, by Mr. Heptonstall in 1893 and by Dr. and Mrs. Corson in 1896. All these missionaries were appointed to Toungoo Bwe, while the Padaung country was still a part of the Toungoo Mission and did a good deal of travelling in it during the Cold Season. The lady missionaries of that period were:—Miss Eastman, Miss Ambrose, Misses Thompson, Johanna Anderson, Davis, Alta Ragon and Dr. Garton.

I think that the village of S'Nite was the first of the Padaungs to accept Christianity for I recall that my father, having a coffee and tea plantation in the Karen Hills, used to send there, under advice from Dr. Bunker, to the pastor Th'ra Ti-O, for gangs of Padaung coolies during the picking season as early as 1884-5. At that period the father of the present Padaung myo-oke, S'kaw Tu-Ri, was an influential chief in that country. It was owing to his influence over other chiefs and their combined help given to the British Government during a disturbed state of the country directly following the taking of Upper Burma in 1886, that Karenni has a different and more independent status than the other Shan States.

My personal interest in the village of Daw-seh-e began in 1893 when Mr. Heptonstall first went there and which is fully described in his diary under that date. He speaks of it being a village of 100 houses with thirteen disciples "on the edge of an elevated plateau, of some 2000 feet, probably fifty miles long by fifteen wide, level, with very few trees and

having traces of a former great population and prosperity. Open rolling country, pine trees, wild raspberries and cold nights, thermometer 44 degrees."

Dr. Bunker, while at home in 1892-93 had stressed the strategic importance of the village of Daw-she-e and interested Mr. W. L. Clarke, later City Treasurer of Providence, R.I., who had given Mr. Heptonstall, his life-long friend, some money towards the erection of a wooden chapel to the memory of a little daughter. This accounts for his going there so soon after arrival in Burma. Some interesting facts connected with the building of this first wooden chapel in the Padaung country I copy further from his diary:—"The posts for the chapel were some of them brought from Po-bya ten miles distant on the shoulders of the villagers, ten men to a post. These posts came from a dwell-house built in Po-bya by Danish missionaries in 1885 who, through a mistaken idea of economy, and a desire to live as the natives, sickened during their first year and four of them died, Hans Polsen, Hans Jansen and his sister Miss Jansen, together with a child of Mr. and Mrs. Knudson who later abandoned the project, and returned to Denmark."

At the Toungoo North Association held in Daw-she-e February, 1899, it was voted that the time had come for Karenni to break away from Toungoo and form an Association of its own and under this date I copy again from Mr. Heptonstall's diary:—"The Association votes that owing to Political Divisions and also the extensive growth of the Toungoo Bwe Mission, that a new Mission Station be opened in the Padaung country and a new white missionary be placed in charge and that our missionary be asked to present this to the Missionary Union" (as the A. B. F. M. S. was called in those days).

This call received an immediate response and Drs. Bunker and Johnson came out in the Fall equipped to open what is now known as the Loikaw Mission. Owing to opposition in Loikaw town, it was begun at Daw-she-e and while erecting the Mission buildings they lived in the "Helen Clark Memorial Chapel" and felt it to be a provision of God for their comfort.

Dr. Bunker's health failing in 1901 it seemed best to make an exchange, and though our furlough was overdue we went to Daw-she-e in February, 1902 and remained a full year going on furlough after it.

In Mr. Heptonstall's diary of that date I find an entry in regard to the Daw-she-e river that is interesting. He speaks of Dr. Johnson camping overnight at the spot where the river emerges from underground to ascertain the possibility of bringing it up to a higher level for irrigation purposes. A few days later the water dried up temporarily and the Karens, saying that the nats were angry, refused to allow any white man to visit the spot again.

All left now to mark the mission compound of seventeen acres, are the stone steps of the dwelling house. All that could be moved and used again was transferred to Loikaw by Mr. and Mrs. Samuelson in 1904. In 1908 Dr. and Mrs. Johnson took up the Loikaw work again and it went steadily forward under their able leadership. After it pleased God to call Dr. Johnson to his Heavenly Home, Mrs. Johnson carried on alone till 1922 when we again spent a year there and were followed by Mr. and Mrs. Blackwell and then by Mr. and Mrs. Raney each giving a term of good service.

Much to her regret and ours Dr. Grace Seagrave under whose leadership this comparatively young Karen

and moves steadily forward, was able to be present at these anniversary meetings owing to the illness of her mother.

Elizabeth M. Heptonstall.



A Jubilee in Karenni

Jubilees and centenaries seem to be in fashion these days in Burma, reminding us that this is a well-tilled and should be yielding rich harvests of abundant fruits. We could not go to one in Mandalay, nor to one in Moulmein district but it is our privilege to accompany Mrs. Heptonstall to Daw-she-e, about fifty miles beyond Loikaw for the Jubilee Celebration there.

Arrangements were in the hands of Christian myo-ok, Ko-Bi by name though it rained hard the afternoon of the first day it did not interfere with the festive spirit of the occasion. The missionaries made themselves at home in the chapel-school house for the few days of their stay and were well provided with every necessity, and even such luxuries as cakes were brought in by the Karens.

The first evening's program consisted of the portrayal in pageant form of the coming of the heralds of the Cross to this Padaung country, where every prospect pleases....."

We saw the early missionaries and their Karen helpers on the long, arduous treks from village to village, bringing the message of redemption from sin and bondage to these fierce-looking, wild-acting tribes. Eight different tribes in native costumes were seen on the platform, five have been evangelized, three not yet reached. May the challenge of this Jubilee be put into action in the speedy evangelization of the remaining three tribes of this region. Even among those where Christian work has been established and is being carried on there remains much land to

be possessed, for the actual number of converts is not large in comparison to the strength of the tribe.

We saw some long-necked Padaung women in the audience with their burden of brass rings around their necks coming right up to the jaw bones from the shoulder making the head stick out in a peculiar way. What a bondage to custom that is! Then we saw a few Christian Padaung women from whose necks the burdens had been taken and whose lives had been changed by the gospel of the grace of God to which they yielded obedience.

At such an occasion reminiscences have a large share of time and attention and rightly, so. We should honour the pioneers who laid the foundations and tilled the hard soil in faith and hope. But they were reminded of the days that lay ahead, when with their own chosen leaders under God's guidance they must carry on the work begun by the American missionaries.

Hulda Keller Smith.



Lashio

Retired —

On April 30, the writer became in fact as well as in name, a "retired missionary." To the Burmese, Indian, and Calvary Baptist churches, of Maymyo, I am wholeheartedly and deeply indebted for expressions of appreciation, by word and pen and gifts, for the twelve years of varied service which God graciously enabled me to render. May the seeds sown during that period, continue to bear fruit to His glory, and may we, all, who were privileged to share such honored and delightful fellowship in His glorious service, continue to abide in *Christ*, live to His praise, and hereafter spend the eternal ages together in Immanuel's Land.

Successors —

Dr. and Mrs. Wallace St. John, of Judson Baptist College, who succeeded me, have entered on their new sphere of pastoral and missionary activities with characteristic consecration. May health and joy and spiritual fruitage be their continuous experience at that delightful hill station of Maymyo, where a fourth part of my missionary life was most happily spent, and priceless friendships formed for time and eternity.

Lashio —

On my arrival thither a delegation of members of Trinity Baptist Church welcomed me with smiling faces and words of cheer, and a circle of boys and girls sang a song of greeting that warmed my heart which had begun to chillily realize what separation from *Maymyo friends* really meant. "Blest be the tie that binds the hearts of God's children of every race and kindred and people and tongue, in *Christian Love*." In Hebrews 2:10-13, we have a vivid picture of the overflowing joy of our Redeemer, in the midst of God's people of every nation, expressing his soul's deep satisfaction, and singing the praise of our Heavenly Father! What is there to prevent any reader of this article from knowing with unspeakable joy and positive assurance that he or she is a member of that Royal family of the redeemed?" As many as received Him, to them gave He the right to become children of God, even to them that believe on His name" (John 1:12).

Baker Memorial —

For a month, probably two months, this former residence of Mrs. Edith Baker, of Maymyo, situated on an eminence, with ranges of mountainous hills in the near distance, is to be my home, prior to my final furlough of one year and, D. V., my permanent home after my return from Canada and the United States of America.

Since coming here it has been my privilege to baptize four happy believers into the TRIUNE NAME, to unite with the recently constituted Punjabi Baptist Church, Lashio, and, to, furthermore, dedicate on their parents' behalf five little children of three Punjabi families. Eight other believers, of that same race, at Kutkai (48 miles from Lashio) are awaiting the hour on May 1st, when they are to receive baptism at my hands, into the likeness of our Lord's burial and resurrection unto endless life (Romans 6:3-4). My heart outpours itself in gratitude for the grace of God on their behalf, for the good work being wrought by Pastor B. David, and for the use which the Great Head of the local churches and mission fields makes of me, His servant, in this late evening-hour of my earthly life. Praise His holy Name!

Namtu —

April 21 to 27, were spent at the busy silver and lead mining town of Namtu, where I was a guest in the Bethanylike Home of Mr. and Mrs. John Kidd. The ideal character of their home was crowned by the presence and engaging activities of their versatile children. At an informal social, given in my honour by Trinity Baptist church, where a group-photo of the more than hundred members and friends was taken, representatives of eight different races sang a pleasing variety of hymns and songs, including anthems which represented unusual ability, heart fervour, and careful practice. It was most fitting that the services there were closed by an impressive Communion service which, in turn, was preceded by the Dedication of three children of Christian households. I desire to record my deep appreciation of all the many kindnesses which I have received at Namtu, during the past decade and more, from the General Manager and Staff of the Burma Corporation Limited.

Saya U Tha Dun Aung, of Bawzin, thoughtfully arranged a service at his school, at which forty-five were present. In conclusion I thank Saya U Po Nee for motoring me to Namkham (my first visit) and to the friends there and at Kutkai for their entertainment.

Ernest Grigg.



From Pyinmana to the China Border

Mrs. Case and I have just completed a two-thousand-mile motor car tour among the hill tribes of the Sirma-Chin border. Two days brought us to Lashio where Saya Ba Law has just been placed by the Convention for work among the tribes who have several Christian villages in the vicinity. Also, Kachin villages are near.

The first Sunday was spent at Kutkai when several hundred people from over a dozen Christian villages came in for worship, and we had an agricultural conference following the morning sermon. The next few days with the Swords we visited individual villages seeing and telling of better ways of farming. Two Kachins who graduated this year from Pyinmana are located in this area and we made plans for their future work. La Khan, one of them, will help develop the agricultural work at the Bible School and supervise demonstrations in neighboring villages.

Nearly ninety miles beyond we came to Namkham on the China boundary. Dr. and Mrs. Seagrave's new hospital with eighty beds was going to take in a hundred patients. The new motor roads into China were bringing patients from increased distances. Mrs. Seagrave's assistance is invaluable in their busy routine. Miss Gertrude Anderson has also had a lifetime job with the three schools in the town and the district

mission work carried on in four languages, Kachin, Shan, Burmese and Karen. Her overflowing spirit need not lack words for expression. It was a pleasure to make agricultural plans with these friends to help along their work.

Another seventy-four miles of mountain road brought us to Bhamo just in time to go to the Kachin Association at Ting Jang Yung village about fifty miles further north. Here besides telling the good news of new possibilities in their agriculture to some 2000 visitors, we saw their baby show and competition of village crops and industries. On our return from here we walked up two thousand feet above the Namkham Road to Zaubum where we spent several days in conference and observation of the work of the Kachin mountain farmers. Planting, curing and marketing of dry tea was an interesting and profitable occupation here.

The Government officials were showing an eager interest in what was called the "regeneration of the Kachins." In some areas their population is decreasing apparently due to disease and lack of proper food. There is a desire to move them out of the plains back into the mountains, teach them better agriculture and permanent cultivation of hillside land instead of the present shifting cultivation, and to get them into groups of larger villages so that health and educational facilities may be more adequately provided. Any assistance we might give from Pyinmana was earnestly sought for.

We next pushed south-east across the country through Loilem to the Salween river where we crossed the rushing torrent at the Takaw ferry and continued 120 miles beyond to Kengtung. This is a part of Burma entirely different from what we had seen before, with one high range and deep gorge piled along side another, and steep slopes occupied by Lahus, Was and Kaws.

Dr. and Mrs. Buker in their medical and leper work and Rev. and Mrs. Buker in their touring and teaching evangelism are doing a splendid work dovetailing into each other's program and reaching out into many parts of the large state. Up on the high mountain side sixteen miles away at Pangwai, Dr. and Mrs. Telford have a school for the hill tribes which has tremendous possibilities and deserves our wholehearted backing. The five thousand church members of his field live under the most primitive conditions, not yet having learned to get a sufficient food supply out of their land and producing very little that might be used as an offering for the support of their Christian work. There is no world rice trade for them as with the Karens of the plains, but there are possibilities for more food crops and possibly some cash crops. A missionary with agricultural training is greatly needed in that area for the spiritual development of their seventy churches. Immigrating tribes from China are practising some forms of permanent agriculture on the hillsides which are suggestive for lines of improvement: contour planting and trenching to save the fertile top soil from being eroded; increasing the number of terraced rice fields, on which following the summer rice crop, peas can be grown, in winter. Shrub crops such as pigeon pea, and tapioca planted in the taungyah dry land hillside rice fields to remain on the land after the rice crop is harvested should lead to permanent cultivation. More and better animals such as improved pigs, poultry, and cattle. More fruit trees, etc., are some of the outstanding possibilities. Tung oil trees are the one new thing receiving much popular attention which may be a suitable cash crop if the proposed schemes for oil extraction and marketing are successful.

Brayton C. Case.

Baptist Divinity School

The Divinity School will open June! New students desiring to enter should send for application Forms and Prospectus which will give all necessary information. Only those who have passed their High School Final examination are eligible for entrance. Young ladies desiring to enter should also write to Miss B. Pond, Burmese Woman's Bible School, Insein, to arrange for board.

We are very happy to announce that a gift from Dr. Willis Pierce, of California, has been received, with which a new building for the Divinity School is now in process of erection. We hope to have the new building ready for dedication by next Graduation at the latest. It will provide a dormitory for 22, a common room, library, two classrooms and an assembly room which can be divided by folding doors into two more classrooms if needed.

Saw Charles Paw and Thra Aung Mo completed their work for the Th. B. degree this year, which will be officially conferred next year when the regular class graduates.

Saw Charles, with one of the Karen teachers, is going to assist in the Karen Young Peoples Assembly to be held in connection with the Shwegyin Association. Other students will be engaged in conducting Daily Vacation Bible Schools, and in evangelistic work upon which they will report at the end of the season. These reports which they give at the first meeting of the Student Christian Association are most inspiring. Dr. Chaney who was present last year was very much impressed with the reports, and the spirit which characterized the meeting.

Our total enrollment last year, was 17. We earnestly ask for your prayers on behalf of this work.

W. E. Wiatt



Rev. C. L. CONRAD

| *Courtesy of the Rangoon Gazette*;

Rev. C. L. Conrad, of the Pwo Karen Mission, Bassein, awarded an 80 rupee Silver Watch, Chain and Medallion together with a "Good Service Certificate" by the District Superintendent of Police, Bassein.

On August 17th, 1937, two Burmans who were brothers, murdered in cold blood a peaceful citizen of Bassein, on the road in front of Mr. Conrad's house. Mr. Conrad, who was in his car going to play golf, stopped and chased the two murderers into the A. B. M. Burmese Compound and apprehended both of them single handed behind the girls' school building. Then being assisted by two of

his school boys who had followed him, he led them to the police station where they were turned over to the police.

In recognition of his assistance rendered in the arrest and conviction of these murderers, he was awarded on March the 12th, 1938, by the District Superintendent of Police, Bassein, a beautiful Swiss silver watch and chain as well as a "Good Service Certificate." His three boys who aided him were also awarded fountain pens with gold bands.

Easter in the Jungle

This year we spent our Easter Sunday in a Shan village up here in the Shan country. This time we did not have to walk over the hills as we usually did when going to a Kachin village the week previous, but went in a car since the village was on the main Namkham-Kutkai motor road. All along the journey we could look across the broad Shweli river over into China; and what beautiful scenery this hill country does offer! A big treat to one who lives in the delta all the time.

The program of the day was something like this: we arrived there about 8-45 when we mixed and talked with the people for about an hour and a half. Of course, since there were many who had come for the "big meeting," there was plenty of hand-shaking to be done. I learned the new way of greeting people with both hands. But our main difficulty was to talk with the people when we could not say a word of Shan. We did try to say the "good morning" or "how are you?" or something to that effect, and what a laugh they did have at that. But we did find a couple of people who knew Burmese so we were not entirely alone.

After such mixing and talking about, the big feed came. Was it a feast! I was interested to see that most of the people did not use their hands when eating but used the Chinese chop-sticks. Also they did not sit on the floor or ground but on little low stools around little low tables. The man who gave this feast and provided the "mandat" to accommodate the meetings which followed, was a new Christian who was to be baptized that very day. How

happy he seemed to be while making everyone else happy!

The Easter Sunday morning meeting began about 11 o'clock and lasted a bit over two hours. There were many speakers on the program, and although we could not understand what was being said, we could hear sounds which sounded a great deal like Chinese. After such a long meeting a walk was just the thing which was needed. Since there were thirteen people who were to receive baptism on this Easter Sunday, we had a jaunt of a mile down to the Shweli where the baptisms were to be held. One of those who received the baptism was a Chinese woman; two were Kachins and the rest were Shans. With these new members in the fellowship now, new encouragement has come to the pastor and Christians of this Shan church; for the work among the Shans is indeed a slow process. After the walk back everybody was tired and hot from the sun. So, we all just sat around and talked on some more. To climax that another rice and curry dinner was served. Two big banquets in one day.

About 5-15 we gathered for another service, this time a Communion service. The new ones who had just been baptized that afternoon were seated in the front as one body, to whom I was asked to give the charge as new Christians in the church. It was indeed a fine group of young Christians whom I am sure have come to love Christ and that He will mean a great deal to their growing lives. Later on during the time when I conducted the communion, this thought crossed my mind: We are way up here in the hills in the

an village worshipping God as a
all group of Christians. But yet,
alone; for we are bound together
h all the Christians in other parts
the world. Such a thought
experience gave new meaning to
oft used phrase "world Christian-

By 6-20 we were on our way back
ne, to close a most inspiring and
py Easter Day.

Cecile and Cecil Hobbs.



Letters

I

San Diego, Calif.,

March 26, 1938.

day when I opened the February
nber of the NEWS, I realized that
had never told you of our arrival.
hen one actually gets here, things
pen so fast there is no time to talk
ut it.

After two delightful months in Los
geles where we had a very com-
table apartment which Beryl Cum-
g's father kindly helped us to ob-
t, we are now spending two weeks
h friends in San Diego and from
e shall start on our trip across the
ntry expecting to reach my home
Rochester, N.Y., around June first.
ink there has been no one in the
nity who is in anyway connected
n Burma that we have not made
tact with, and some of you know
y very many people of such con-
tions there are around Los Angeles.
found some relatives as well and
have given us a wonderfully good
e. To-morrow we are visiting the
ents of Elva Jenkins Hender-
t who live here. Of the special
s and good times that we have
e, we shall write you personally —
e can ever find time to do it.

We were in no way personally
ched by the floods which you have
oubtedly heard about. In fact at
time we did not realize what was
pening for the few inches of water

which fell did not impress us and we
do not have the "radio habit" which
keeps the machine on all day and over
which bulletins of the danger were
issued every few minutes. But the
devastation which we heard of and
saw later was truly dreadful. Even
our old Burma friends of the Press
— the Marshall Greens — had to
leave their house one night at 8 p.m.
not knowing if they would ever come
back to it. It proved only a wise
precautionary measure however, for
the water did not reach their pretty
little home after all.

Miss Mary Laughlin joined us the
afternoon we went to San Pedro to
meet Muriel Martin Smith and it was
a joy to see Muriel and the 3 children
safely landed. She is now in the
Community hospital at Redlands. We
have missed seeing the Bill Cummings
family however, who are soon to
reach this coast, we hear. The Olm-
steads of Rangoon and the B. M.
Joneses are still in Los Angeles and
we are hoping the latter will decide to
drive across country with us, at least
part of the way. Our first stop is to
be Denver where we shall be with the
Edens. A letter from Mary Jane
just received last night tells us her
father has had a rather serious auto
accident and will be confined to his
bed for a short time.

My husband is speaking in the
churches every Sunday and we have
both just been to a Missionary Forum
at Colton and Pomona to speak there.
As the end of the financial year draws
near an alarming letter from the
Board has made special appeals neces-
sary and all are trying to prevent the
threatened deficit or — shall I say —
a further deficit? He will probably
write you soon concerning the general
trend here regarding missions. In
churches and church going, we have
been greatly surprised. Whoever
thought the church life of the nation
was cold and without support, has
evidently not touched this vicinity.

We are amazed at the number of churches — and even more at the size and loyalty of the congregations — some churches in L. A. having to have two morning services to accommodate all, and most of the churches seem to be having special meetings often through the week — I mean devotional meetings of one sort or another. If the eastern states are like this, they have greatly changed since I was home last time.

The question of whether we would go on by train or by car, was finally settled when these good friends here in San Diego made us a gift of their 1929 Packard which is in excellent condition. We are almost overwhelmed by all the good things that have come to us on the way, but we believe that God has given them to us, and we are rested and well and ready to enjoy everything.

Elsie N. Chaney.

II

2211, Elisha Avenue,
Zion, Ill., U. S. A.

Dear Friends:

It is now nearly six years since I left Burma, and I have thought many times that I would write to the NEWS. Every time I read the NEWS, I think: "I must write, too." And then I just don't. I have been through several adventures, as some of you know. Life is still full of interest and there are many things to try. I felt pretty badly at first, when I found that I couldn't go back, and even yet I get homesick spells sometimes, when something reminds me of Burma. But by one circumstance after another I have felt led all the way — until here I am, married and settled, and though a year has not yet elapsed since my marriage, I feel as natural in the role as if I had never considered myself a dyed-in-the-wool, natural-born, permanent spinster.

At Christmas time I intended to send all of you copies of a letter I

attempted to mimeograph, telling about my new life in more or less detail; but failed to get it all done, so I'll be glad now, if those who did receive it, will share as widely as possible with those who did not. I am finding my life very full — with my teaching of Latin, and learning how to look after my home and husband and son. Dan is going on 14 years old, and a freshman in High-school. He is learning to play the cornet, and is in the school band. He is also much interested in all sorts of electrical things, and in making model airplanes; so we have something interesting going on most of the time.

I don't know whether I mentioned before that I have become the proud possessor of five lovely grand children, three of whom are here in this town. You can imagine what a thrill I got yesterday, when little Gloria, not quite two years old, came to "Grandma" and then didn't want to go back into the car and her mother's arms. Some flattered grandma!

Well, lest this take up too much space, I'll stop and wish you *all* a very successful new school year and the best of times in every respect. I humbly apologize to many to whom I should have written individually. I still mean to do it.

Mrs. Otto Rusch,
(nee Nona Finney)



Re-opening

The Pinyinmana Agricultural School will reopen May 25. Boys having passed standard seventh can complete the four-year course in three years. Each student should bring Rs. 10 for admission which covers the school fees of the first half year. All must work half time in the farm which will cover the boarding expense with the additional scholarship provided by the school for needy students. Select boys not less than sixteen years of age who like to work with their hands and we will send them back to you with new power to serve your villages.

B. C. Case

Mrs. Heptonstall's Birthday

The familiar tune of "Happy Birthday to You.....Mrs. Heptonstall" was inadequate to express the love and respect of the thirty-eight Baptist, Anglican and Methodist missionaries who "dropped" in to help Mrs. Heptonstall celebrate her birthday, which comes April 12. Each group, as it arrived, sang the self-same song, but the esteem in which "Aunt Bess" is held necessitated something more personal, so the group proceeded to dedicate the following song to Taunggyi's magnificent hostess:

Tune — Yankee Doodle

Many, many years ago
There was a cute wee baby.
As soon as she began to grow
She turned into a lady.

Chorus: —

Her name is Mrs. Heptonstall
To-morrow is her birthday.
They call her "Mrs. Help-Us-All"
She surely is our mainstay.

Now when you come to Taunggyi
Town

You surely ought to greet her.
She drives away your every frown,
The moment that you meet her.

She is the local chettyar,
She cashes cheques a-plenty.
She won't lend you ten rupees,
Then ask her for a twenty.

And if you're lacking furniture,
We'll give a chair or table.
Her teas call folks from far and wide,
The "stall" grows to a "stable."

Taunggyi is almost as popular this season as last, although no conference is being held here, and no Sub-bishop will honour us with a visit. Undoubtedly a leading factor producing this popularity is the living Christian atmosphere radiated from our beloved "Aunt Bess." How Uncle Henry might have enjoyed so spontaneous an expression of appreciation for his companion!

The All-Burma Bible Assembly

To a missionary who has served for several years in South China the All-Burma Bible Assembly, held at Maymyo this year from April first to tenth inclusive, presents some interesting features. For one thing, its age evokes astonishment and admiration. For this was the Thirtieth Annual Meeting of the Assembly. Obviously, it has long been meeting in a helpful and constructive way some of the needs of the churches and the Christians in Burma. What a testimony-meeting it would be if we could gather together into a single group those who through the years have had their lives enriched, their problems clarified and resolved, their purposes of good deepened and strengthened! How their testimonies would encourage and cheer us to-day! The history of the Assembly is a challenge to us all to improve and extend its service to the constituency, making it responsive to to-day's needs.

The large attendance of splendid young people was inspiring. It would seem almost invidious to single out any one delegation for special mention, but I cannot forbear to express appreciation of the fine group from our Moulmein high schools, led by Mr. Hackett and Miss Hunt. That so many young people came from great distances to Maymyo in order to learn how better to serve the Kingdom of God, paying out of their own pockets all or a goodly part of their expenses, is certainly a matter for congratulation and encouragement. Then, the splendid singing of young and old was a joy. Though it grieves me to say it, the Christians of Burma surely can out-sing those of China! The evening song services, with some special numbers by various groups, afforded a happy introduction to the addresses which followed. We tender our thanks to Bill Hackett for his fine leadership in this department. And who will ever forget the singing

on the train as we journeyed to Goteik and back? Nearly one hundred of us enjoyed that memorable outing.

Since the writer was unable to understand the addresses and classes in Burmese, he cannot express any first-hand opinion, but he understands that generally speaking they were of high quality. Certainly they covered a wide range of interests and problems. One aspect of the meeting especially impressed me,—the fine fellowship which obtained among the many different nations and races represented. Indians, Burmans, Karens, Anglo-Indians, Europeans,—all were united by a common love and loyalty to Jesus Christ. It was a vivid illustration of the truth that

“In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.”

The enrollment this year was 134 delegates, besides many casual visitors and attendants, who did not register. Both in the number of delegates and number of missionaries present, this year's total exceeded that of last year. A feature of the business meeting was the presentation of medals to Major W. L. Brookes of Maymyo and to Sayama Daw E of Mandalay in appreciation of 15 years of loyal service to the Assembly. At the same time Rev. U Maung Gale was elected to succeed himself as president for the coming year,—“the penalty,” he was told by the chairman of the nominating committee, “for having served so efficiently in the past!” Maymyo was again chosen to be the place of meeting next year.

A new feature, so I am told, of this year's Assembly was the holding of an early morning Easter service on the last Sunday. (Actually it was on Palm Sunday, but doesn't every Lord's Day commemorate His resurrection, so what difference does that make)? The decorations, the choice

of hymns and Scriptures, as well as the sermon, all carried out the resurrection motif. A heart-warming day and a fine Assembly were brought to a close in the evening by a quiet consecration and Communion service in which many of the young people present, some audibly and others, we believe, in the depths of their hearts, renewed their allegiance to the Lord Jesus Christ and gave themselves once more to His service.

Kenneth Gray Hobart.



Dust Storms Raging in the Chin Hills

When Mr. Dickason was here the Chins were burning their fields; what they left, he took, with the result we are having dust storms never before experienced in the history of this country. At our womens' meeting, of course, all the Chin ladies were chatting about a real live man here in Haka. “Yes,” one ventured, “I recall a white man being here when I was a young girl, he was chasing tigers!” “Yes,” another added, “and I remember one who came here when I was a child, chasing butterflies, but just imagine, chasing flowers!” When the laughter had subdued I informed them, “There's just no telling what the white man will chase.” When I went to meet this scientist, who came prancing down our hill looking like Sir Galahad with his dashing snowy mustang, I became reminiscent—“Yes, ah yes, they say ‘Like beget Like’—Now I know why he looks like the flowers he chases—and I like the Chins!”

Haka Boinu



As it was with Jesus so will it be with us—man, nothing; and God's honour, God's Will, God's love and God's power *everything*.

Andrew Murray

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